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ABSTRACT

According to the booklet, the first Texans were of Asiatic origin, arriving in Texas during the last Ice Age. Also as reported, remains of the first identifiable Texan were found near Midland in 1953, and the evidence indicated that "Midland Minnie" lived about 12,000 years ago. This pamphlet--one of a series on Texan cultures--depicts narratively and pictorially 12,000 years of contributions of the Texas Indians to the culture and history of the state. Not only are the living habits of different tribes discussed but also some of the battles with the white man, such as the Parker's Fort Massacre, the Council House Fight in San Antonio, the Linnville Raid, the battle at Adobe Walls, the Salt Creek Massacre, and the battle of Palo Duro Canyon. Among the tribes discussed are the Comanche, Kiowa, Tigua, Tejas, Apache, Wichita, and Cherokee Indians. (JB)

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THE TEXIANS AND THE TEXANS

THE INDIAN TEXANS

THE UNIVERSITY OF TEXAS
INSTITUTE OF TEXAN CULTURES

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THE INDIAN TEXANS

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University of Texas Institute of Texan Cultures at San Antoni
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R. HENDERSON SHUFFLER
Institute Director

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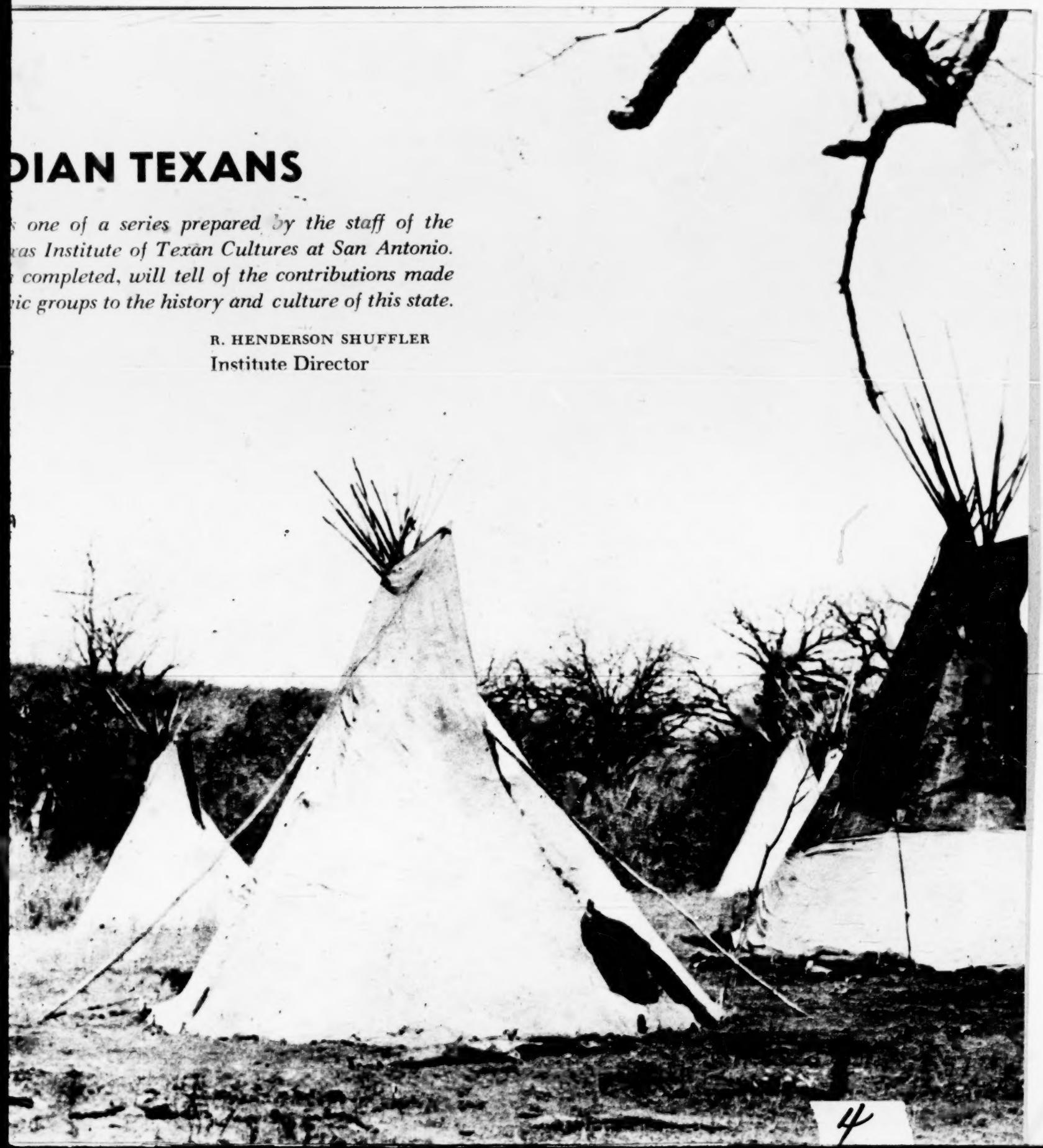

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THE FIRST TEXANS

The first Texans were immigrants, tough and daring hunters of Asiatic origin, who followed wild game into this land perhaps 40,000 years ago. The little we know about these people was pieced together from scattered bits of evidence. It is believed that the ancestors of these first Texans came from Asia to Alaska during the last Ice Age when there may have been a land bridge at the present location of the Bering Strait. From Alaska, the hunters drifted generally southward to warmer climates, where game was more plentiful and life was easier.

Workmen building a dam in North Texas a few years ago uncovered a campsite of these early hunters. A clue to the age of this campsite was provided by fourteen crude rock hearths which contained the bones of animals long since extinct. A more reliable dating was obtained by making a radioactive carbon test of charred wood from the campfires. The remains were discovered to be more than 37,000 years old. In one of the hearths was a flint spear-point similar to ones found in the camps of early man from Alaska to the Texas coast. This suggests that the first Texans were descended from the men who crossed the Bering Strait. These same flint points have been found in camps dated as late as 10,000 years ago, leading scholars to believe that these early hunters lived in Texas until at least that time.

These forerunners of the Texas Indian, known as the Llano (Plains) people, were surprisingly modern men—erect, intelligent, resourceful, and courageous. They survived in spite of the constant peril of their surroundings. They won the never-ending battle to feed and protect themselves and their families. And they raised the children to people this land for generations to come.

"MIDLAND MINNIE"

about 12,000 years ago

The first Texan we can identify as an individual is known as "Midland Minnie." Fragments of her skull and a few bones were found in a blow-out—a shallow depression caused by wind-shifted sands—on the Scharbauer Ranch near Midland in 1953. Exact dating is difficult under such circumstances, but there is evidence that Minnie lived in Texas from 8,000 to 18,000 years ago. She is believed to have been one of the Plains people, who hunted in that area when it was much cooler and wetter than it is today. Her people had no bows and arrows, no horses to ride, and no permanent places to live. They followed the herds of game from place to place, killing the elephant and the buffalo with crude spears and darts tipped with flint. To increase the force of their spear-throws, they used a simple notched stick called the atl-atl. Held in the hand, with the spear-butt resting in the notch at the far end, the atl-atl gave a man the throwing force of a longer arm.

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MIDLAND MINNIE *Hal Story*

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THE BISON JUMP

about 10,000 years ago

At Mile Canyon, near Langtry, archeologists have found evidence of a simple but effective tactic used some 10,000 years ago by these first Texas hunters. Here, a natural cleft in the canyon rim was used to funnel herds of buffalo off the edge of the cliff and onto the rocks below. Then the hunters could butcher and skin their quarry at leisure. This is the oldest known American example, by several thousand years, of "the bison jump."

THE MALAKOFF HEADS

CARVED STONE HEADS

In spite of the never-ending struggle to stay alive and his constant wandering to follow the herds of game on which he lived, the early Texan somehow found the time to create elementary forms of art. The most spectacular examples are three large rounded boulders, averaging one hundred pounds, carved as human heads. The faces are rough-hewn, but unmistakably human. Considering the time at which they were made and the tools available, these oldest examples of Texas art are remarkable works of primitive craftsmanship. They were uncovered a number of years ago, deep in a quarry near Malakoff in Northeast Texas. Bones of prehistoric animals found in this same level indicate that the heads were carved around 10,000 years ago.

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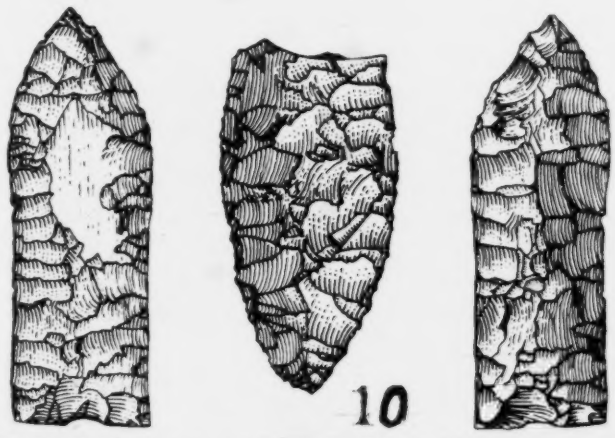
HUNTERS AND GATHERERS

7,000 years ago

The first step toward civilization by the early Texan came when he stopped following herds of game. Possibly, this happened when some of the larger types of animals, off which he had always lived, began to disappear. He learned to supplement his diet with small animals, and with the plants, seeds, nuts, and berries he could gather from the land. This made it possible for the tribe to stay in one place most of the time, to establish more permanent homes, and to store—in good times —food for the bad days ahead. These people learned to kill small game with a curved club, much like a boomerang, which was called a "rabbit stick."

They hunted deer and buffalo with the spear, thrown with the atl-atl. Soft seeds and acorns were ground on slabs of porous rock, using fist-sized riverbed rocks as grinding stones. Harder foods were pounded into edible pulp in deep holes on rock ledges, with hard rock pestles. They learned to weave cactus fibres into sandals, mats, baskets and other useful items. Their homes were in shallow caves along the rocky ledges of river canyons and at the edge of the high plains, near running streams or permanent waterholes.



A WICHITA VILLAGE

Marcy, Exploration of Red River

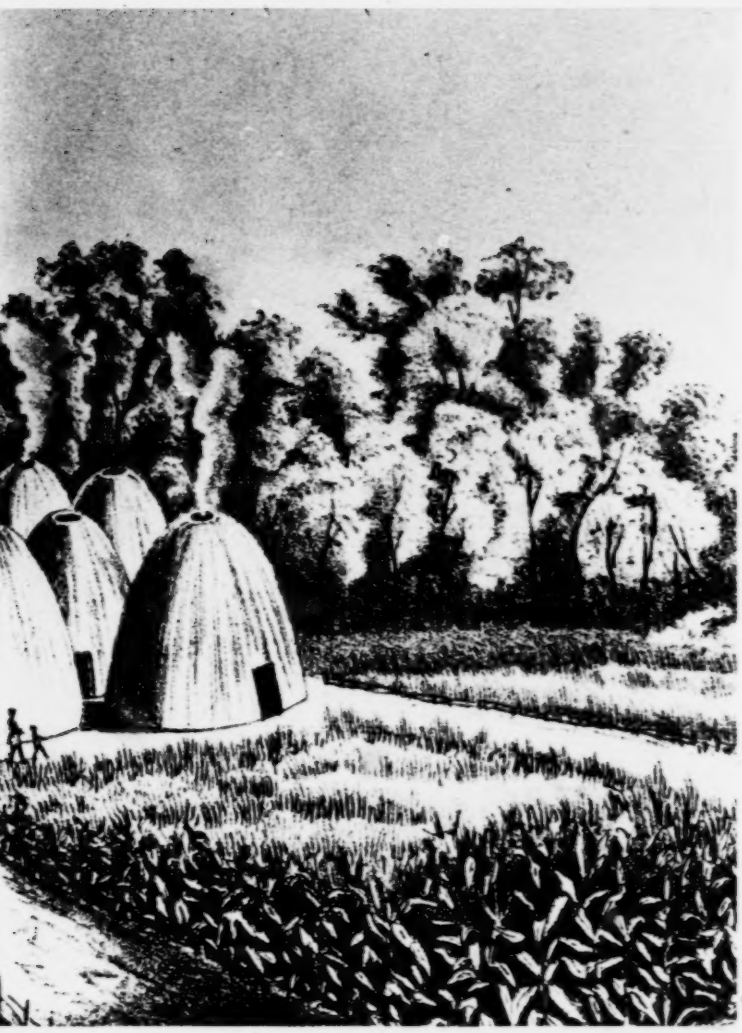
DREAMERS AND PAINTERS

Though this hard way of life went on almost unchanged for the next 6000 years, the primitive people of Texas began to develop religious systems and simple tribal organizations. And they began expressing their dreams and realities by painting pictures on the walls of their caves, using twig brushes dipped in a mixture of colored rock dust and animal or vegetable fats. Some of these paintings, thousands of years old, are as fresh in color and detail now as they were the day they were painted. Some of these figures, found in the caves along the Rio Grande and Pecos River, are fifteen feet high. Some are very realistic; others look like the works of modern abstract painters. They depict human hands, cougars, deers, snakes, dancers, hunters, medicine men and many objects we cannot identify. These paintings, and the rock carvings sometimes found with them, are the best record we have of our primitive predecessors in Texas.

IN THE WOODLANDS

5,000 years ago to 800 A.D.

Along the streams and in the woods of



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IN THE WOODLANDS

5,000 years ago to 800 A.D.

Along the streams and in the woods of Central Texas, small groups established seasonal camps, which they occupied regularly, moving only when the seasons offered better food supplies in different areas. They built rock hearths for cooking, and in time these grew into large mounds of burned rocks, bones, flint chips, and debris, which we call middens. These people hunted smaller game, gathered fruits, nuts, and berries, and caught fish and mussels from the streams. The woodlands furnished them some protection and they probably built semi-permanent brush shelters.

THE GREAT CHANGE

300-500 A.D.

When the primitive Texan started planting and raising certain of the native plants on which he depended for food, he made one of the greatest changes in his way of life. By cultivating and protecting his crops of corn, beans, squash, pumpkins, and tobacco, he could settle in one place instead of roving across the land. To a degree, he could depend on his own wits and energy, instead of being wholly at the mercy of the elements. This development started in the rich well-watered soils of East Texas between 300 and 500 A.D. and spread slowly into other areas where the climate made agriculture possible. As the hunters and gatherers became farmers, their villages became permanent, their societies more peaceful and stable. The people began to develop fine skills in handicrafts and arts, more complex religious and political systems, and other marks of what we call civilization.

BIG BEND FARMERS

A.D. 1100 to 1400

The revolutionary idea of raising a part of one's food, instead of drifting in search of it, spread into Central and North Texas within a few hundred years, but it took much longer to reach West Texas, which even then was much drier than the other regions. For a time, however, West Texas remained cool and wet enough to raise some crops. From around 1100 to 1400 A.D. a people called the Jumanos raised corn, beans, and squash along the Rio Grande at its junction with the Rio Conchos (near present Presidio). As drouths steadily increased in frequency and length, the Jumanos were forced to return to hunting, fishing, and gathering mesquite beans, sotol bulbs, and other wild vegetables. These people developed a stable society, and lived in villages of low, square, flat-roofed adobe and pole houses resembling the pueblos of New Mexico and Arizona. But by the time the first white man (Cabeza de Vaca) visited them in 1535, the tribe was growing smaller. By 1770, the Jumanos had ceased to exist.

CANADIAN RIVER FARMERS-TRADERS

1000-1400 A.D.

In the century and a half before the first Europeans visited that area, an ingenious people lived along the Canadian River in the Texas Panhandle. They built scattered villages of many-roomed, single-story pueblos and developed a society based on hunting, farming, and trading.

THE RIO GRANDE NEAR PRESIDIO *Texas*

They hunted buffalo and smaller game on the highlands, and cultivated crops in the rich flood plains of the river. They tilled their fields of corn with buffalo bone hoes and digging sticks. They also gathered in wild nuts, berries, and seeds. When food was plentiful, they stored it for the future in pits in the floor and between houses. With the problem of feeding themselves solved, these plainsmen could develop their skills as craftsmen and become the first great traders of Texas. They developed a major business enterprise—extracting and bartering flint from the famed Alibates Flint Quarries.

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THE RIO GRANDE NEAR PRESIDIO *Texas Archeological Research Laboratory*

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CADDO TRIBES OF THE EAST

755-1540 A.D.

Most varieties of people who had populated Texas during the thousands of years of prehistory had either died out or evolved so radically over the centuries that they cannot be identified with the Indians who were here when Texas was "discovered" by the Europeans. The farming tribes of East Texas, generally called the Caddo, were an exception. Living in a rich, well-watered, wooded country, and having developed their agriculture over a period of centuries, they were at a peak of civilization when the white men came. These tribes had permanent villages near the farmlands where they raised corn, beans, squash, sunflowers and tobacco. They were numerous and well-fed, with highly developed political and religious systems. The clay temple mounds which they built are still to be seen in many parts of East Texas. Their burials were elaborate, with graves containing such offerings as pottery, arrow points, bone and shell implements, and elaborate personal ornaments.

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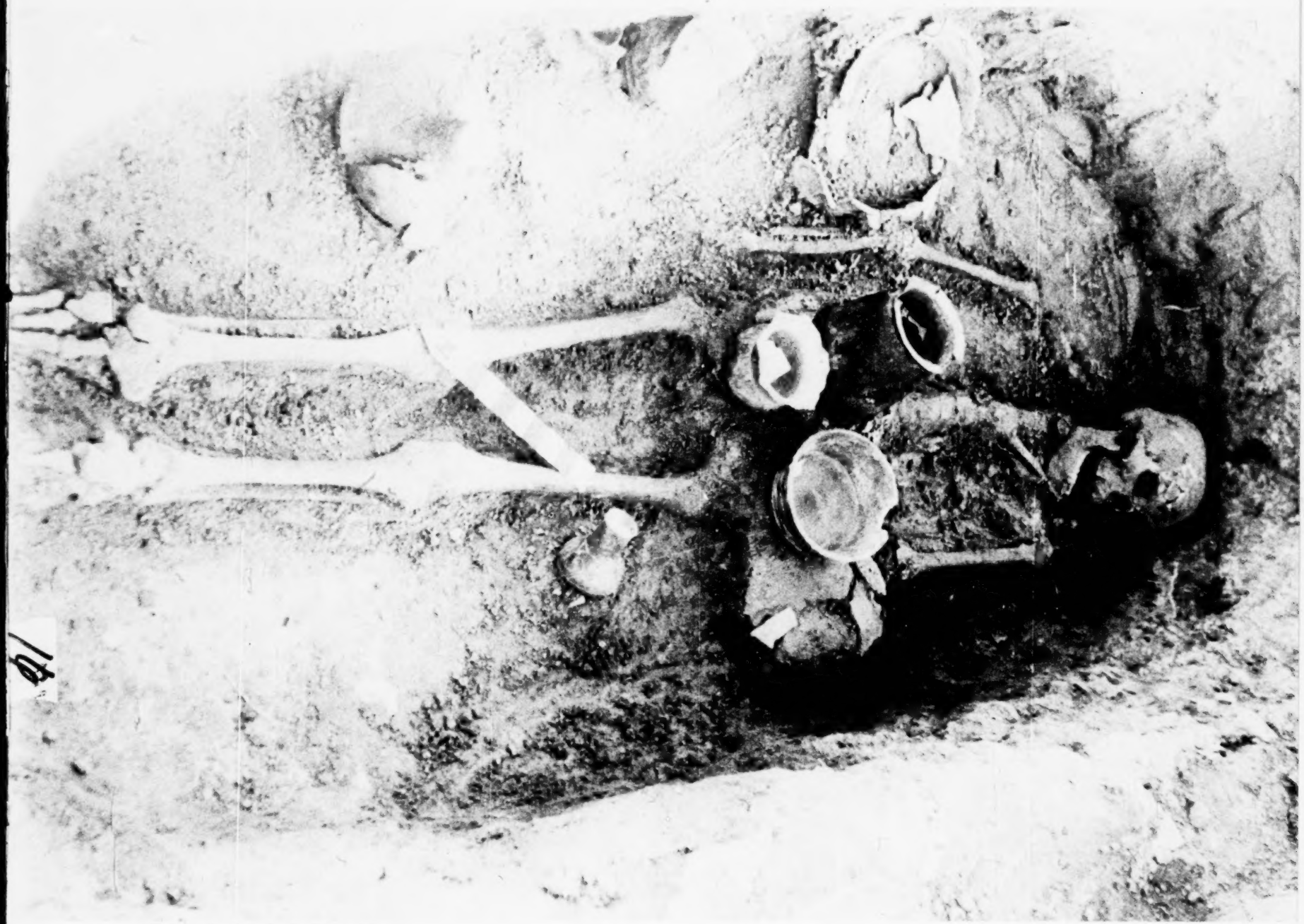

Texas Archaeological Survey

A CADDO BURIAL SITE

FIRST DEALINGS WITH EUROPEANS

1528

In the winter of 1528 the Karankawas were the first Texas Indians to become acquainted with the Europeans who would eventually take over their homeland. When a large party of survivors of the Narvaez expedition were shipwrecked on an island off the Texas coast, the Karankawas greeted them with awe and delight. They held a noisy dance of welcome and brought offerings of food. Then the Spaniards lost their armor, their clothes, and their weapons while trying to escape in an unseaworthy boat. The Indians' feeling turned to contempt, as they saw how small and much less fit for survival these strange men were. Later, when the starving Spaniards started killing and eating each other, the Indians were horrified. Four survivors, three Spaniards and a Negro, were enslaved until they won the respect of the Indians as medicine men and traders. In time these four escaped the Karankawas and made their way along the coast, where they were received as healers by the various

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CABEZA DE VACA PERFORMS PRIMITIVE SURGERY, PAINTING BY TOM LEA

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RY, PAINTING BY TOM LEA

Texas Surgical Society

KARANKAWAS

The Karankawas were considered ferocious and cannibalistic, but de Vaca, who lived among them, wrote: "Of all the people in the world, they are those who most love their children and treat them best. . . . " These tall, well-built coastal people adorned themselves by piercing the nipple of each breast and the lower lip and inserting pieces of cane; they also painted and tatooed their bodies, and used rancid shark oil to fend away mosquitoes. They lived mainly on fish, oysters, and seafood. An early writer said of their hardiness: "They boast and brag of being strong and valiant; because of this they go naked in the most burning sun, they suffer and go around without covering themselves or taking refuge in the shade. In the winter when it snows and freezes so that the water in the river is solid with ice, they go out at early dawn to take a bath, breaking the ice with their body." Sometime in the 1840's the last handful of Karankawas was moved into Mexico. By 1855 there were only six or eight survivors living near San Fernando in the State of Tamaulipas.

COAHUILTECANS

The Coahuiltecans lived a hard life in the barren semi-desert country of South Texas. They wore little clothing—only a loin cloth, fiber sandals, and a cloak or robe during bad weather. Food was difficult to find; they ate bulbs of different plants, mesquite beans, and prickly pear tunas. Frequently the food was mixed with dirt to "sweeten" it and make it go further. With bow and arrow they killed javelina, deer, and occasionally bison—though when game was scarce they would eat ant eggs, worms, lizards, snakes, and rotten wood. They lived in low circular huts made by placing reed mats over bent saplings. Diseases brought in by the white men rapidly cut down the Coahuiltecans. Hostile Apaches and Comanches

FOOD FOR ALL INDIAN TEXANS—A NECESSITY FOR LIFE ON THE PLAINS

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LIPAN APACHES

Coronado's expedition found the Staked Plains of the Texas Panhandle ". . . with no more landmarks than as if we had been swallowed up in the sea. . . ." The people living there planted gardens and hunted buffalo afoot. When they acquired horses from the Spanish settlements, they became roving hunters following the great herds. At the beginning of the 18th century, the Lipans were caught between the Spanish on the south and the Comanches pushing down from the north. Forced farther into Texas and Mexico, they became the renegade and savage raiders of later Texas history.

TEJAS

In 1541 the Caddo Indians, living at the bend of the Red River, greeted the Spanish explorer Luis de Moscoso with the word *Tayshas* or *Teyas*, signifying friendship. The Spanish soon applied the term to all East Texas Indians. The word *Tejas* was then used to designate the province, and finally the state, of Texas. By 1700 extensive trade and missionary contacts between the Caddo and both the Spanish and French were well under way. The introduction of European diseases, and the slaughter of Indians by the settlers diminished the tribes greatly. The Caddo who went on the reservation in 1854 were but remnants of the once powerful tribe.

TY FOR LIFE ON THE PLAINS

THE HORSE AND THE INDIAN
1660

The Indians, on foot, were completely at the mercy of the Spaniards on horses. "Next to God, we owed our victory to the horses," wrote a member of the Coronado expedition. Soon after the conquest there was an ordinance prohibiting any Indian from riding a horse. At first, the Indians killed and ate the animals whenever there was an opportunity. But they soon learned from the Spaniards how to equip and use horses. Then they began raiding the ranches around Santa Fe. From later settlements there was a steady supply by theft and trade. Herds of wild mustangs grew from stock turned loose in 1690 at several river crossings by an expedition under Alonso de Leon. By 1775 these mustangs were plentiful. The horse gave the Indian mobility and made it possible for him to hold out many years

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TIGUAS

1680

The Tiguas of El Paso are one of our two surviving Indian tribes in Texas and the State's longest continual residents. They originally lived in a pueblo named Isleta, in New Mexico. Caught in a war between the Spanish and the remaining pueblo tribes in 1680, they were moved into Texas and settled on the Rio Grande below present El Paso. There they built a mission and established a village called Ysleta del Sur. The Tiguas lived peacefully as farmers with small herds of sheep. Under the influence of the Spanish missionaries they developed religious and tribal customs which were a strange combination of the Spanish and Indian. During the Civil War, when other Pueblo tribes in New Mexico made formal peace with the United States and received reservations, the Tiguas, living on Texas soil, could not do so. Later, El Paso grew out to surround them and make Ysleta a suburb. The Tiguas were completely unable to cope with city life. Only recently, a reservation of 740 acres has been sought for them at Hueco Tanks, about 30 miles east of El Paso; and the State of Texas has undertaken to help the 300 remaining Tigua tribesmen establish a self-sustaining settlement.

TONKAWAS

1690

The Tonkawas had lived in Texas since prehistoric times. They settled in temporary camps between the Middle Brazos and Colorado rivers. Their houses were small, conical huts covered with brush and, occasionally, buffalo skin. The Tonkawas ate a great variety of food: bison, deer, rabbit, skunks, rattlesnakes, rats, turtles, fish, dogs, and fresh water mussels. Europeans first learned of the Tonkawas from Alonso de Leon's expedition in 1690. In time, the Tonkawas became hostile to the Spanish, but their friendship with the Anglos never wavered. In 1855 they were placed on the Brazos Reservation, then removed to a location near present Anadarko, Oklahoma. There, in 1862, a mob of Delawares, Shawnees, and Caddos massacred 137 Tonkawas on the pretense that the Tonkawas were Confederate sympathizers. After some years of wandering and hardship, remnants of the tribe were brought to Fort Griffin, Texas. The men acted as guides, while their women performed menial chores about the post. In 1884 the tribe was moved back to Indian Territory near present Ponca City. They have since been absorbed into the larger tribes.

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TONKAWA BRAVE
National Anthropological Archives

KIOWAS, COMANCHES, AND KIOWA-APACHES

The Kiowas, Comanches, and Kiowa-Apaches were the fiercest of the Plains Indians. They were highly mobile, and organized for one objective: the buffalo hunt. They lived in tepees which could be easily loaded and moved. In their quest for horses the Comanches migrated from their fellow Shoshonis in Wyoming and came south to be near the Spanish herds in New Mexico, Texas, and Old Mexico. Their movement forced many of the Plains Apaches into the Trans-Pecos country. The Kiowas, on the other hand, joined into an alliance with the Comanches which lasted until both were subdued by the white man in the early 1870's. Kiowa-Apaches were Apaches who had attached themselves to the South Plains Kiowas, but retained their own language. Their range was from Kansas to Northern Mexico. Each of these tribes supplemented their regular diet of buffalo meat with whatever wild food they could gather.

A KIOWA CAMP

WICHITA GRASS HUT

WICHITA INDIANS

1759

The Wichitas were in Kansas when they met Coronado in 1541. Though less nomadic than other plainsmen, they drifted southward to the Red River country of the Texas-Oklahoma border. Their villages were composed of large, beehive-shaped, grass-thatched houses. All their clothes were made of animal skins. The Wichitas tatooed themselves elaborately, which led the French to call them "Pawnee Pics." While most Indians suffered from contact with the whites, the Wichitas were at first strengthened by the French. These North Texas Indians had been trading with Bernard de la Harpe

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A INDIANS

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ALABAMA TRIBESMAN

Rothe, Kalita's People

ALABAMAS AND COUSHATTAS COME TO TEXAS

1800

The always peaceful Alabama and Coushatta Indians came to Texas from Louisiana when they first heard rumors of the plan to sell Louisiana to the United States. Originally, they had been driven out of their lands in Alabama and into Spanish Louisiana. They were not anxious to fall under United States rule again. In 1854 they were granted 1280 acres in Polk County, Texas, at the insistence of Sam Houston. Today the reservation contains about 4300 acres and has a population of about 350 tribal members. Texas is trying to make the reservation self supporting through expanded tourism.

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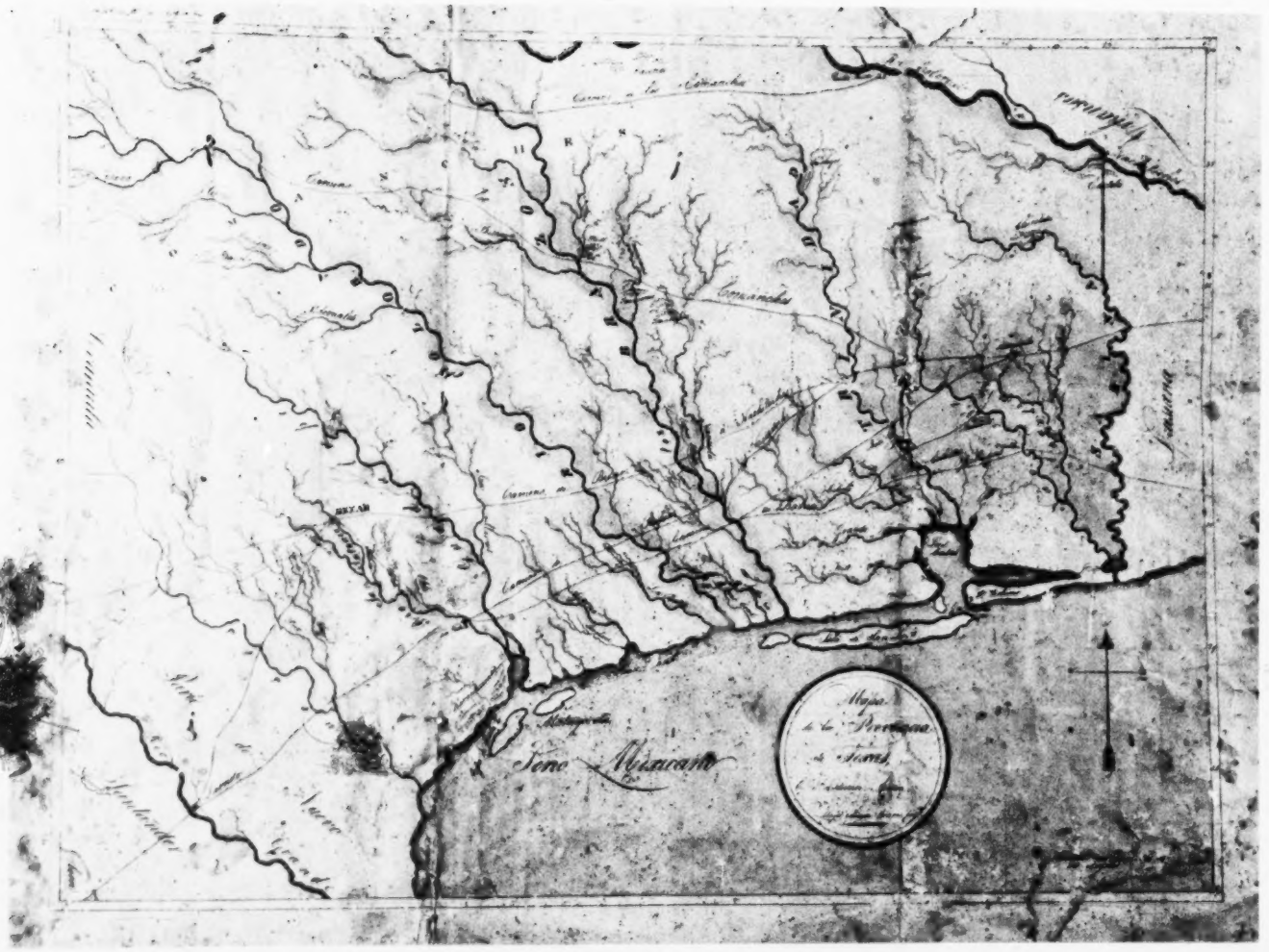
COLONEL BOWL AND THE CHEROKEES

1820

The Cherokees came to Texas around 1820 and settled along the Angelina, Trinity, and Neches rivers, where they remained for fifteen years, trying all the while to obtain title to their lands. Spanish authorities had given them squatters' rights, and the Texans promised them clear title at the Consultation of 1835. In 1836 Colonel Bowl entered into a treaty with the provisional government of Texas guaranteeing Cherokee lands in return for remaining neutral during the Texas Revolution. This first treaty of the Republic of Texas was rejected by the Texas Senate in 1837.

COLONEL BOWL *Dorman H. Winfrey*



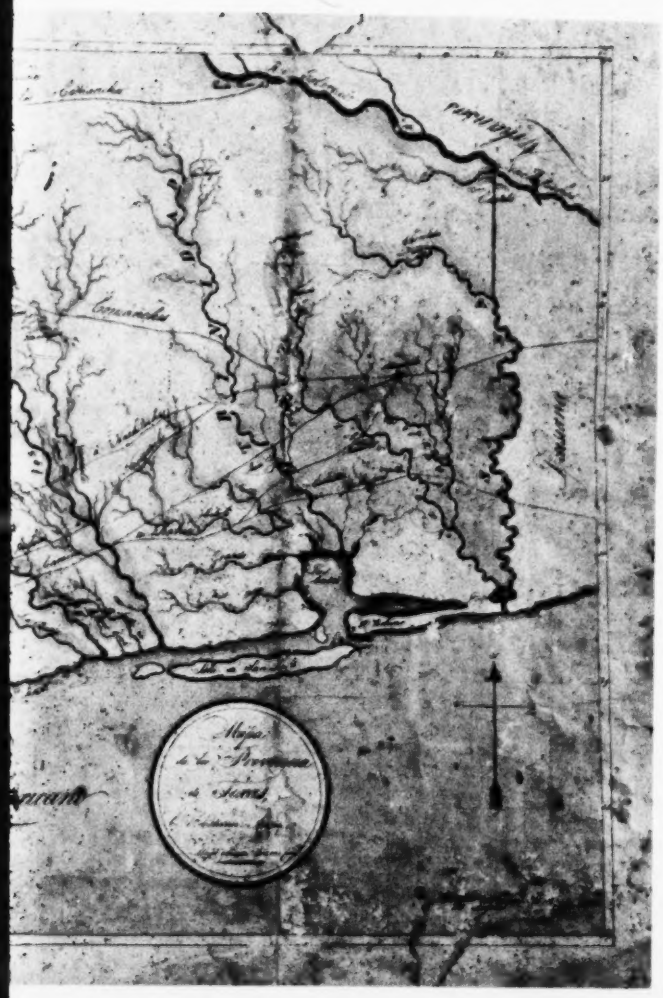
TEXAS IN 1820

Witte Museum

SLAUGHT OF ANGLOS

18[illegible]-21

Many of the first colonists from the United States who came overland on the La Bahia Road settled around its Brazos crossing, near what is now called Washington-on-the-Brazos. Others, who came by ship, spread over the coastal plains and up the rivers. At first the Indians were inclined to be friendly with the new arrivals. In the spring of 1822 Stephen F. Austin and two companions were surrounded near the Nueces River by a party of Comanches, who took all their belongings. But when the Indians found out that their victims were Americans, they released them and returned their possessions. Times quickly changed, however. Soon there was a constant struggle between Indian and settler, as the settler pushed farther and farther north and west, forcing the Indian from his hunting grounds. This was a new and frightening experience for the Indian, who had never lost any great amount of land to the Spanish.



Witte Museum

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DAVID RANDON, PART INDIAN, ONE OF AUSTIN'S 300

1824

Not all Indians were on one side; all whites on the other. David Randon, part Indian, was one of the original 300 settlers who received land grants in Stephen F. Austin's first colony. Randon's title of land in present Fort Bend County was granted him on August 3, 1824. A farmer and stock raiser, he established a large plantation and later became active in politics.

RICHARD FIELD AND THE FREDONIAN REBELLION

1826

In 1826 Richard Field, half-blood chief of the Cherokees, entered into negotiations with the Anglos regarding the formation of the Fredonian Republic, which was to divide Texas between the Indians and the Anglo-Americans. The Cherokees failed to approve participation in the rebellion and Field was tried by the tribal council and ordered executed.

American Historical Society

CYNTHIA ANN AND PRAIRIE FLOWER

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MASSACRE AT PARKER'S FORT AND CAPTURE OF CYNTHIA ANN

1836

On May 19, 1836, a party of Caddo Indians came, under a flag of friendship, to Parker's Fort near present day Mexia. After inquiring about a campsite, the Indians attacked and killed four men and a boy. They wounded several people, and captured five others, including a young girl named Cynthia Ann Parker, destined to become one of the most celebrated Indian captives. All of the captured were later returned, except for Cynthia Ann, who was traded or sold to the Comanches. She lived with them for twenty-four years, married Chief Peta Nocona, and bore him a daughter, Prairie Flower, and two sons, Pecos and the great chief Quanah. Cynthia was "rescued" by the whites during the Battle of Pease River in 1860. She was never happy away from the Comanches and the life they led. Like many white captives who had grown up with the Indians and had come to consider themselves members of the tribe, she could not adjust to her new environment, and tried several times to escape. Prairie Flower soon died and by 1864 Cynthia, too, was dead.

CHANGING ATTITUDES

1836

Though they had lost some of their best hunting grounds many of the Indian leaders still clung to hope of establishing peaceful relations with their land-hungry new neighbors. After all, there still seemed to be enough good land in Texas for everyone. They were greatly encouraged by the election of Sam Houston as first President of the Texas Republic. He was one white man they felt they could deal with in confidence. He was a personal friend of many of the chiefs, and an adopted member of the Cherokee tribe. Houston tried to establish a fair policy toward the Indians, urging that they be given lasting titles to their lands and that Texas be divided between the red men and white, with boundaries both should respect. He was never able to convince his own people of the wisdom of such a policy.

CHEROKEE WAR

1839

When Mirabeau Lamar was elected President of the Texas Republic to succeed Sam Houston, all efforts to make peace between the Indians and white settlers ended. "The white man and the red man cannot dwell in harmony together," said Lamar. "Nature forbids it." Alleging that the Cherokees were entering into a conspiracy with the Mexicans, Lamar sent several regiments of troops to drive the Cherokees out of Texas. On their refusal to leave, the Indians were attacked by Texan forces and defeated
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PLACIDO, TONKAWA

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repel a threatened Comanche
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by Texan forces and defeated in two engagements—July 15-16, 1839. The last battle was fought a few miles west of Tyler near the Neches River. The aged Chief Bowl "remained on the field on horseback, wearing a handsome sword and sash which had been given him by President Sam Houston. . . ." During the battle, Bowl's horse was disabled. As he turned to face his enemies, he was shot in the head. The Cherokees were driven out of East Texas and white settlers took over their lands. Other tribes, who tried to stay friends with the Anglo-Americans, eventually met the same fate.

PLACIDO, TONKAWA CHIEF

For more than two decades Placido was a fighting ally of the Texans. He frequently led the Tonkawa scouts who accompanied important Texas military expeditions. In 1839 he and 40 Tonkawas fought beside General Edward Burleson in the Cherokee War. The following year, 13 Tonkawas under Placido participated in the battle of Plum Creek, after helping repel a threatened Comanche raid at Bastrop. In May 1858 Placido's group scouted for the Texans before the battle of Antelope Hills in which Rangers routed a large band of Comanches led by Iron Jacket. The Tonkawas also led the first charge against Peta Nocona's village during this same battle. Ninety days later Placido and his scouts were on their way back to Indian Territory for a second successful showdown with the Comanches. This time they served with federal troops. In 1859 the Tonkawas were moved to a reservation north of the Red River. Because of his loyalty to Texas, Placido refused to aid Union sympathizers during the Civil War. It was his proudest boast that he had "never shed a white man's blood." He was killed in the uprising of 1862.

CHIEF PLACIDO *Thrall*, Pictorial History of Texas

COUNCIL HOUSE FIGHT IN SAN ANTONIO

1840

On March 19, 1840, sixty-five Comanches, including a dozen chiefs from the various bands, came to San Antonio, bringing a white captive—Matilda Lockhart, who had been with the tribe for about two years. Representatives of the Texas government met with the chiefs in a council house, while the remainder of the Indians loitered outside. The Texans demanded the return of other captives, but the Comanches denied they had any. At this point, a company of soldiers entered the building and surrounded the chiefs, who were told that they would be held until all captives were brought in. A fight broke out, in which 35 Indians were killed and 29 were captured. The dead included all of the chiefs, as well as three women and two children. This incident, the Cherokee War, and many similar clashes during the Lamar administration brought open bitter warfare between practically all of the Indians and the Anglo-Americans in Texas.

INDIAN RAID

LINNVILLE RAID AND BATTLE OF PLUM CREEK

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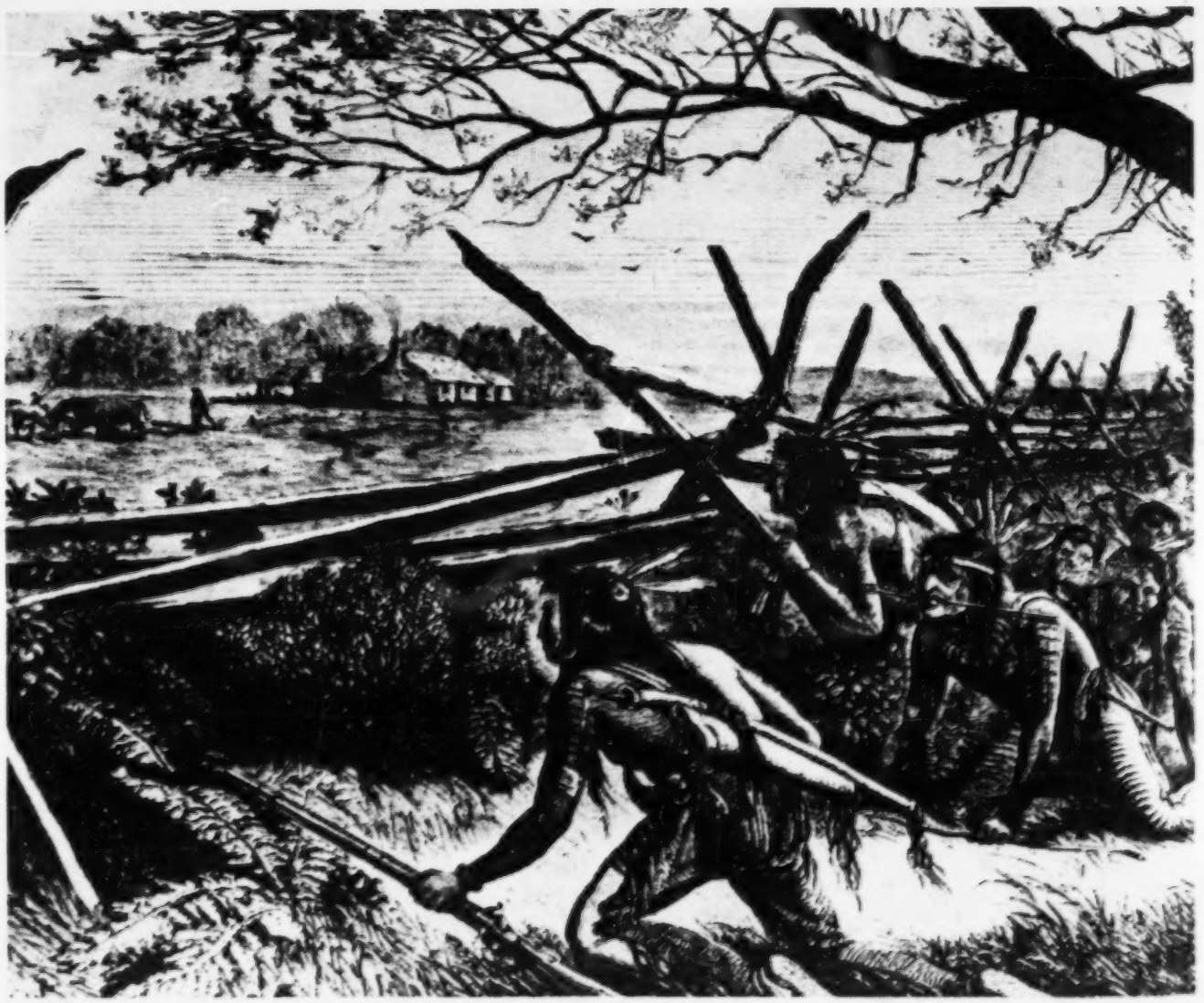
The Comanches, under Buffalo Hump, retaliated for the Council House Fight with a sweeping raid down the Guadalupe Valley, touching the Gulf Coast at the village of Linnville on August 8, 1840. As the Indians rode into town, the



INDIAN RAID

Harpers Weekly, May 2, 1868

LINNVILLE RAID AND BATTLE OF PLUM CREEK

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PEACE COMES AGAIN

1843

As soon as the Lamar administration was over, the slow, hard task of restoring peace began. Sam Houston, again President of the Republic, sent representatives to the Indian council grounds and slowly, treaty by treaty, reestablished peace with all of the Texas tribes. They made gifts, assigned good men as commissioners to deal with the Indians, and established trading posts in Indian territory to buy pelts from Indian hunters and sell them needed supplies. The Indians returned all of the white captives they held and some of the horses they had stolen. By now they were desperate, and still bitter against the whites for past misdeeds. Old Chief Ke-chi-ka-roque eloquently spoke the Indian sentiment at a council near Waco Village, in 1843:

"The ground upon which you sit is my ground, the water of which you have drank is my water and the meat of which you have eaten was mine, and you have been welcome. Not many times have the leaves come and gone since I and my people lived near the white man in peace. Had I wished I could have slain them all. They were weak and we were strong, but I did not want war. Soon the white man became strong, then he killed my people, took away our lands, and blood was in our path. Treaties of peace were then made, but were broken by bad men. . . . The Great Spirit made both the white man and the red man. The same blood runs in our veins. . . . The Great Spirit made the white man in knowledge next himself. He taught him to fashion everything he wanted with his own hands; to convert the soil, the winds and the waters to his own use and assistance. To the poor Indian he gave none of these great gifts; he is dependent upon the white man for all. We should all be brothers. . . . The white path is now opening. I hope it will be kept clear that our children may see it and all go and come in safety."

JIM SHAW, DELAWARE SCOUT

1843

Jim Shaw, a Delaware Indian, was a scout, interpreter, and diplomat who played an active part in bringing peace to the Texas frontier between 1843 and 1858 as a representative of Sam Houston and later governors. Shaw was an intelligent man who spoke English and several Indian languages. In 1847, he guided the German settlers under Meusebach to make a treaty with the Comanches.

TORREY'S TRADING POST NO. 2

1844

The establishment of frontier trading posts was a vital part of Houston's plan for peace. It was hoped that the Indians would become dependent on the trading houses for the comforts and conveniences of life and thus be made to realize the practical benefits of maintaining friendly relations. Locating these establishments on the frontier would eliminate the need for the Indians to enter the

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HOUSTON IN CHEROKEE DRESS

JESSE CHISHOLM *Kansas State Historical Society*

JOHN CONNOR AND JESSE CHISHOLM

1850

John Connor, a Delaware, and Jesse Chisholm, part Cherokee, served as interpreters for Agent J. H. Rollins during treaty sessions held at Spring Creek, San Saba County, on December 10, 1850. The treaty stone carved for the meeting is the only one known to exist in the state. Later, Chisholm interpreted for the Comanches and Kiowas in negotiations with federal commissioners at Medicine Lodge, Kansas, following the Civil War.

INDIANS AS GUERRILLA FIGHTERS

The Plains Indians were among the finest guerilla warriors the world has known. General Randolph B. Marcy, who spent many years on the frontier, paid them high tribute when he wrote:

"To act against an enemy who is here today and there tomorrow; who at one time stampedes a herd of mules upon the headwaters of the Arkansas, and when next heard from is in the very heart of the populated districts of Mexico, laying waste haciendas, and carrying devastation, rapine, and murder in his steps;

RFARE, AS SEEN BY THE INDIANS

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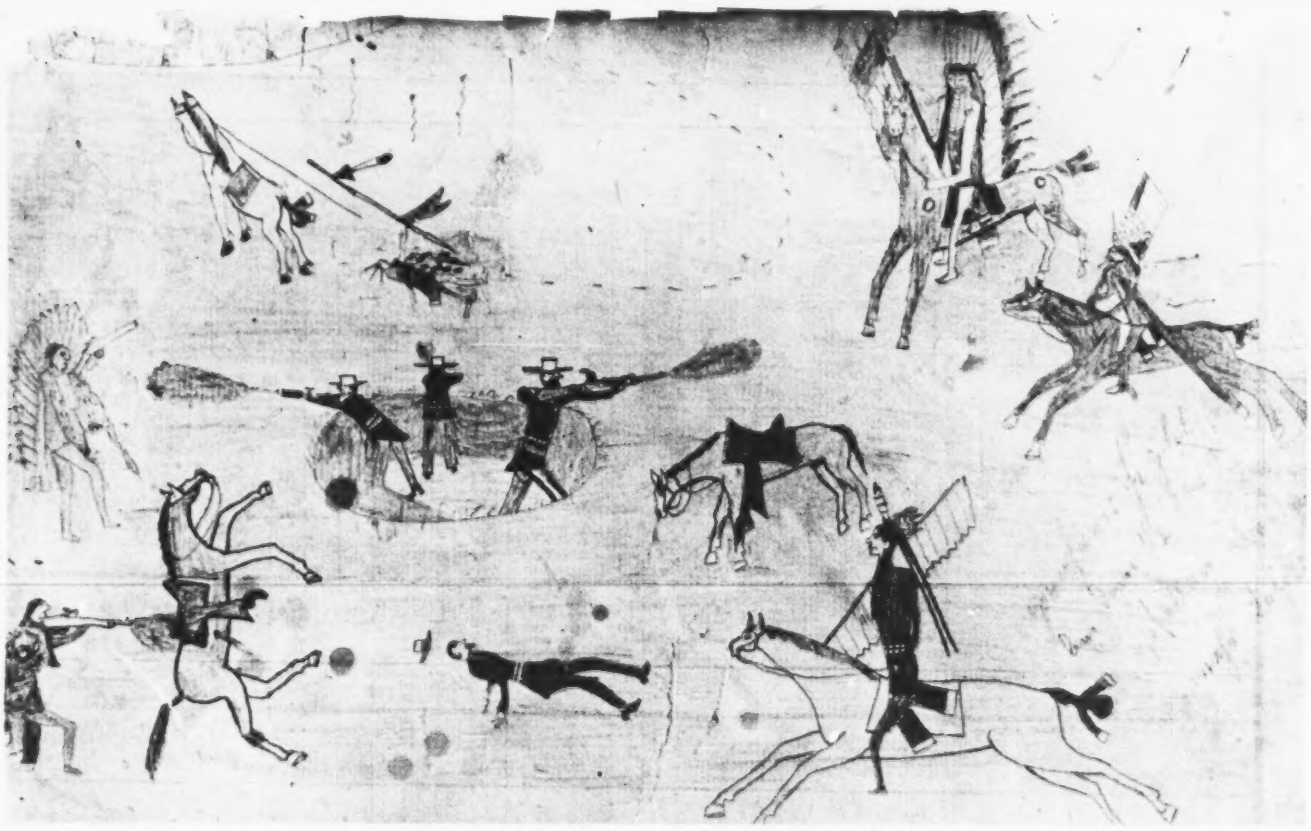
WARFARE, AS SEEN BY THE INDIANS *Texas Memorial Museum*



BRAZOS AND CLEAR FORK RESERVES
1854

Following Texas' annexation to the Union, the Indians failed to understand the change in relationship between the state and the nation. Texas retained her public lands and refused to recognize Indian claims to any of them. The federal government was powerless to reach any boundary settlement with the tribes, or to protect them from white encroachment. Indians regarded Texans as mortal enemies. When Washington protested their raids, the Indians would reply with conviction that they were at peace with the United States and at war only with Texas. In 1854 Texas granted the federal government land for two Indian reservations. The Brazos Agency of 38,152 acres was located on the Brazos River near the present town of Graham. The other, called the Comanche Reserve, contained 18,576 acres on the Clear Fork of the Brazos, about 45 miles to the west. By 1858 more than eleven hundred of the more peaceful tribes—including the Caddoes, Wacos, Anadarkoes, Kichais, and Delawares—were settled on the Brazos agency. But the Comanche Reserve began shrinking in number, as few of that tribe showed much interest in settling down. The reserve system was doomed to failure because of white antagonism and the continued marauding of hostile Comanches and Kiowas who still roamed free on the Plains.

MAJOR AND MRS. NEIGHBORS

ROBERT S. NEIGHBORS
1854

Major Robert S. Neighbors, who had previously served as an Indian agent for the Republic of Texas, later represented the federal government in the same capacity. He worked for the creation of a reservation system in Texas, a plan that was never popular with most whites. It was

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WICHITA WOMAN AND CHILD

National Anthropological

CLOSING OF THE RESERVES AND EXPULSION OF THE INDIANS

1859

"The creation of the Reserves seems to have been but a convenient corral in which the human cattle could be rounded up preparatory to the long drive from which there would be no returning," wrote Texas historian Walter P Webb. Approximately 1430 Indian removed from the Texas reservat the vicinity of Fort Cobb, Indian tory, in August of 1859. The move save them from massacre by angry settlers on the upper Brazos River the breaking up of the reserves, a dian entering Texas thereafter wo shot first and questioned later.

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National Anthropological Archives

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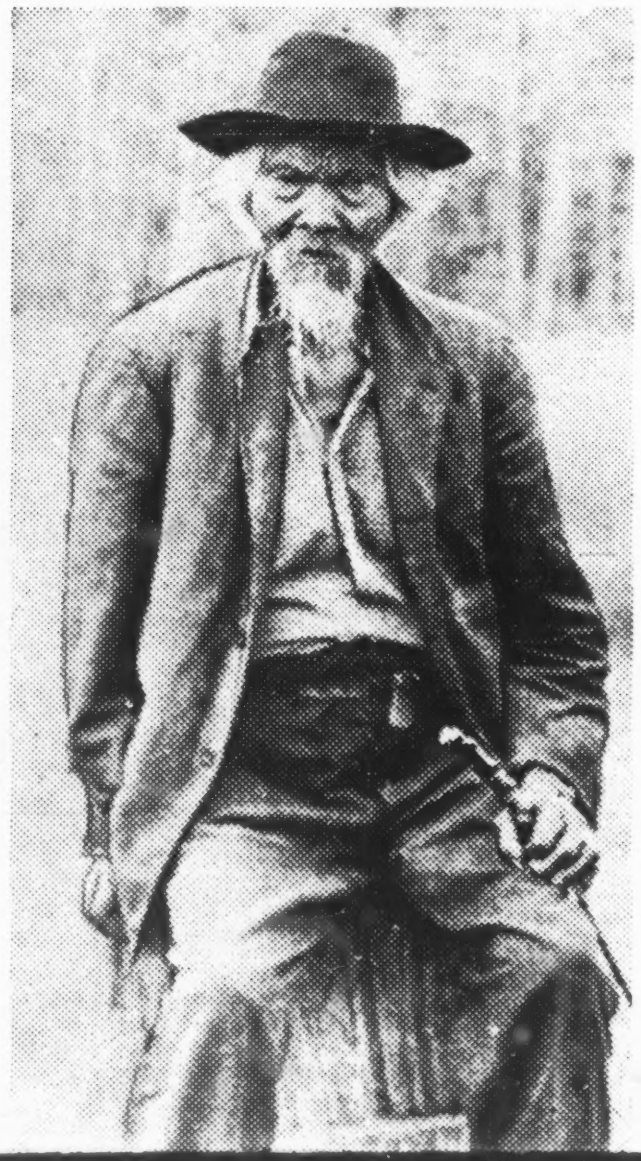
INDIANS IN THE CIVIL WAR

1862

Twenty Alabama and Coushatta Indians, including John Scott, who later became chief of the Alabamas, enlisted in the Confederate Army. They played an important, but little known, part in the war effort. The group operated flatboats down the Trinity River, from Anderson County to Liberty. Along the way, they stopped at plantations and picked up vital farm produce for Confederate fighting men.

JOHN SCOTT *Fain*, Texas Indians



"KIT" CARSON AND THE FIRST BATTLE OF ADOBE WALLS

1864

The embittered Indians who had been driven out of Texas had their first chance for revenge with the outbreak of the Civil War. The federal government abandoned the frontier posts and the Confederacy could not spare the soldiers to man them. Frontier defenses collapsed. Comanches and Kiowas took over the high plains and pushed back the frontier, wiping out settlements in several counties. Late in 1864 large numbers of Comanches and Kiowas were in winter camp near the adobe ruins of Bent's Old Fort in the Texas Panhandle. They were attacked by 300 regular cavalrymen and 100 Utes and Apaches led by Kit Carson. The Indians suffered heavy casualties and lost most of their food, lodging, and ammunition. They counterattacked fiercely, but were driven off. According to one of his officers, "Carson said if it had not been for his howitzers, few white men would have been left to tell the tale." Recovering from this serious beating, the Indians continued their raids and the frontier erupted periodically for the next ten years. When the Indians were finally defeated in 1874-75, it was by use of Carson's tactics—invasion of their Staked Plains sanctuary with superior arms to destroy their morale, their horses, and their supplies.

University of Oklahoma Press

THE INDIAN AND THE BUFFALO

1865

Concern over the vanishing buffalo was a basic cause of the Indian uprisings on the Great Plains following the Civil War. "The buffalo is our money," declared Chief Kicking Bird of the Kiowas. "It is our only resource with which to buy what we need and do not receive from th government. The robes we can prepar and trade. We love them just as the whit man does his money. Just as it makes white man's heart feel to have his mone carried away, so it makes us feel to se others killing and stealing our buffaloes which are our cattle given to us by th Great Father above to provide us meat t eat and means to get things to wear.

Library of Congress

we need and do not receive from the government. The robes we can prepare and trade. We love them just as the white man does his money. Just as it makes a white man's heart feel to have his money carried away, so it makes us feel to see others killing and stealing our buffaloes, which are our cattle given to us by the Great Father above to provide us meat to eat and means to get things to wear."

George Hunt, Kiowa historian, was able to recall about 75 uses of the buffalo, but even then he was not certain that he had not overlooked a few. The Indian could not understand how and why the buffalo had disappeared within so short a time. He kept hoping that a miracle would bring back the great herds.

INDIAN VIEW OF MEDICINE LODGE COUNCIL
National Anthropological Archives

THE MEDICINE LODGE TREATY
1867

In October 1867 the United States Government and the plains Indians negotiated a new treaty on the banks of Medicine Lodge Creek in southern Kansas. The Kiowas, Comanches, and Kiowa-Apaches were assigned 3,000,000 acres of land between the Wichita and Red Rivers, in the Indian Territory, north of Texas. They were to be provided food, clothing, and farming equipment; schools and churches; a resident agent, doctors, and other services. In turn, the Indians agreed not to molest whites, interfere with travel or hamper railroad construction, and to stop their raids into Texas.

TEN BEARS, COMANCHE CHIEF

Perhaps the most eloquent voice at Medicine Lodge Creek was that of Ten Bears: "I was born upon the prairie, where the wind blew free and there was nothing to break the light of the sun. I was born where there were no enclosures and everything drew a free breath. I want to die there and not within walls. I know every stream and every wood between the Rio Grande and the Arkansas. I have hunted and lived over that country. I live like my fathers before me and like them I live happily." "If the Texans had

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rhaps the most eloquent voice at Medi-ne Lodge Creek was that of Ten Bears: was born upon the prairie, where the nd blew free and there was nothing to eak the light of the sun. I was born here there were no enclosures and erything drew a free breath. I want to there and not within walls. I know ery stream and every wood between Rio Grande and the Arkansas. I have nted and lived over that country. I e like my fathers before me and like em I live happily." "If the Texans had been kept out of my country there might have been peace. . . . The white man has the country we loved, and we only wish to wander on the prairie until we die. . . ." Ten Bears was old and his influence declining by the time he became known to the white people. He advocated peace and, as a result, lost standing among his own people. When he returned from a trip to Washington in 1872, he was sick and exhausted. His tribe had abandoned him. The Indian agent at Fort Sill gave him a bed in the agency office. Here, he died among strangers in an age he did not understand. Only his son attended his death.

N BEARS

National Anthropological Archives

KICKING BIRD *National Anthropological Archives*

KICKING BIRD, KIOWA CHIEF

Kicking Bird led the peace faction of the Kiowas. His wisdom, eloquence, bravery, and undisputed military ability enabled him to extend his influence far beyond his own band. His force of character was such that he could face down other older chiefs whenever differences arose. He was a signer of the Medicine Lodge Treaty. In the outbreak of 1874, Kick Bird induced three-fourths of the Kio to remain on the reservation. But peace keeping efforts gained him pov ful enemies within the tribe. In 1 officials at Fort Sill, Oklahoma asked to single out men who should be sen prison at Fort Marion, Florida. The was claim that Maman-ti, the owl pro et, promised to cause Kicking Bi death by witchcraft. Shortly after prisoners departed, Kicking Bird—se ingly in perfect health—*did* die un mysterious circumstances. The post geon listed the cause as "poison." Kiowas thought differently.

THE WINTER CAMPAIGN OF 1868-1869

1868

While Congress debated the terms of Medicine Lodge Treaty, frontier co tions steadily worsened. Indians bec restless as the buffalo slaughter contin and white men moved onto the old tr lands. Indians responded in the only they knew. Raids increased until Gen Philip Sheridan organized a winter c paign late in 1868. A decisive battle fought on the Washita River where eral George Custer led a reckless at against an overwhelming number tribesmen. When the season had en Kiowas, Comanches, and Kiowa-Apa had been settled on a reservation newly established Fort Sill. And the Army had learned how to take advan of the nomadic Indians' worst nat

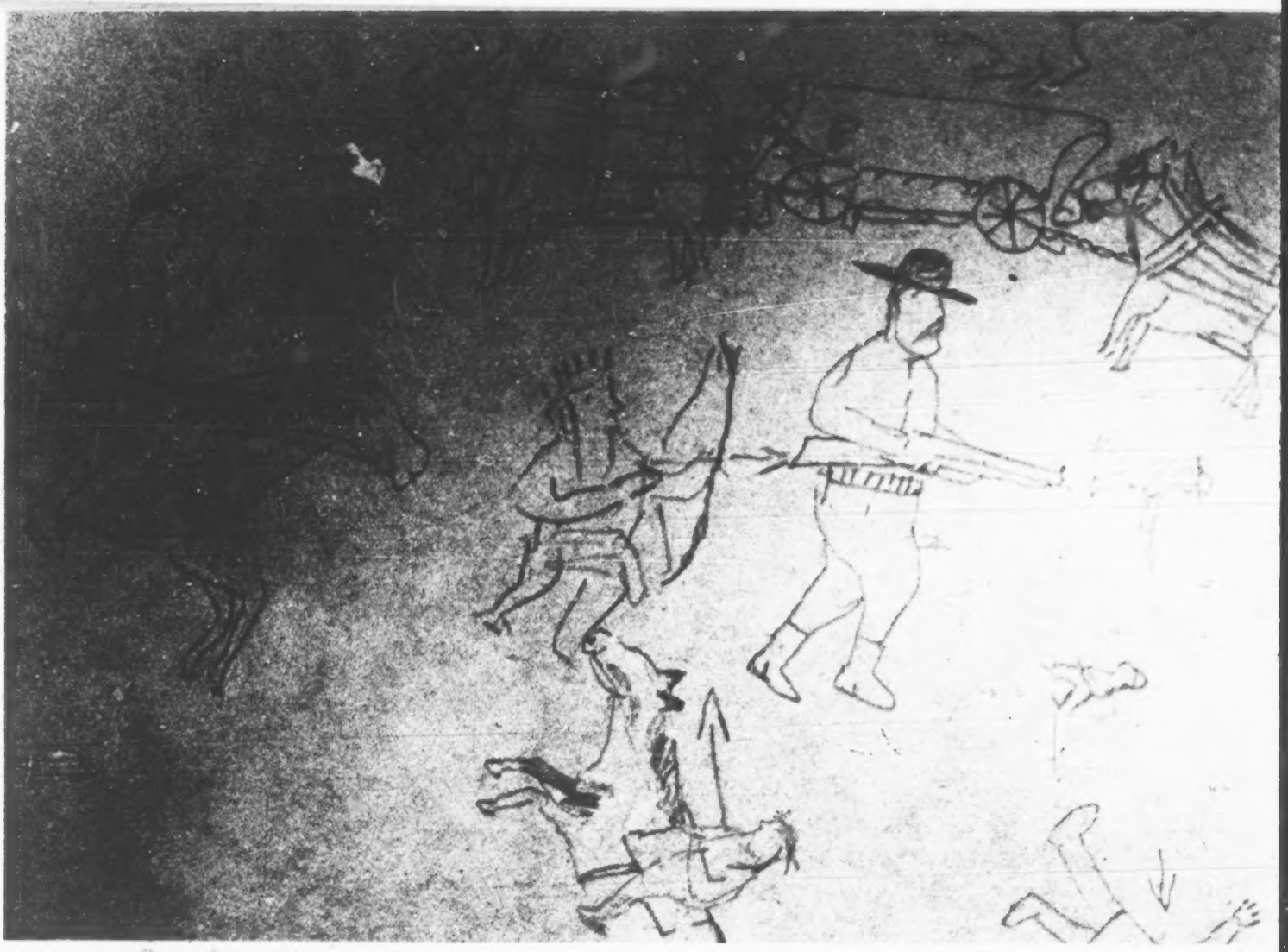
Treaty. In the outbreak of 1874, Kicking Bird induced three-fourths of the Kiowas to remain on the reservation. But his peace keeping efforts gained him powerful enemies within the tribe. In 1875 officials at Fort Sill, Oklahoma asked him to single out men who should be sent to prison at Fort Marion, Florida. The Kiowas claim that Maman-ti, the owl prophet, promised to cause Kicking Bird's death by witchcraft. Shortly after the prisoners departed, Kicking Bird—seemingly in perfect health—*did* die under mysterious circumstances. The post surgeon listed the cause as "poison." The Kiowas thought differently.

THE WINTER CAMPAIGN OF 1868-1869

1868

While Congress debated the terms of the Medicine Lodge Treaty, frontier conditions steadily worsened. Indians became restless as the buffalo slaughter continued and white men moved onto the old tribal lands. Indians responded in the only way they knew. Raids increased until General Philip Sheridan organized a winter campaign late in 1868. A decisive battle was fought on the Washita River where General George Custer led a reckless attack against an overwhelming number of tribesmen. When the season had ended, Kiowas, Comanches, and Kiowa-Apaches had been settled on a reservation near newly established Fort Sill. And the U.S. Army had learned how to take advantage of the nomadic Indians' worst natural enemy: the severe winter weather of the Plains. But a lasting peace had not been achieved. Roving Comanche and Kiowa bands made 1869 one of the bloodiest in Texas history. One chief said that if Washington wanted his young men to stop their depredations, then Texas would have to be moved far away, where they could not find it.

GENERAL GEORGE A. CUSTER *National Archives*



INDIAN SKETCH OF ATTACK AT SALT CREEK

SALT CREEK MASSACRE
1871

On May 18, 1871, a raiding party of perhaps 150 Comanches and Kiowas waited in hiding for a suitable target to cross Salt Creek Prairie in Young County, twenty miles west of Fort Richardson. An army ambulance with a small escort of soldiers came into view that morning, but the Indians left it alone at the urging of Maman-ti, who predicted a better opportunity that afternoon. Unknown to the Indians, this was General William T. Sherman conducting an inspection tour of the West Texas frontier. Late that night a wounded civilian came to the post with a report that a wagon train had been attacked by Indians shortly after Sherman had passed. Seven of the teamsters had been killed and four others wounded. When the Indians showed up at the reservation a few days later, the chiefs Satank, Big Tree, and Satanta were ar
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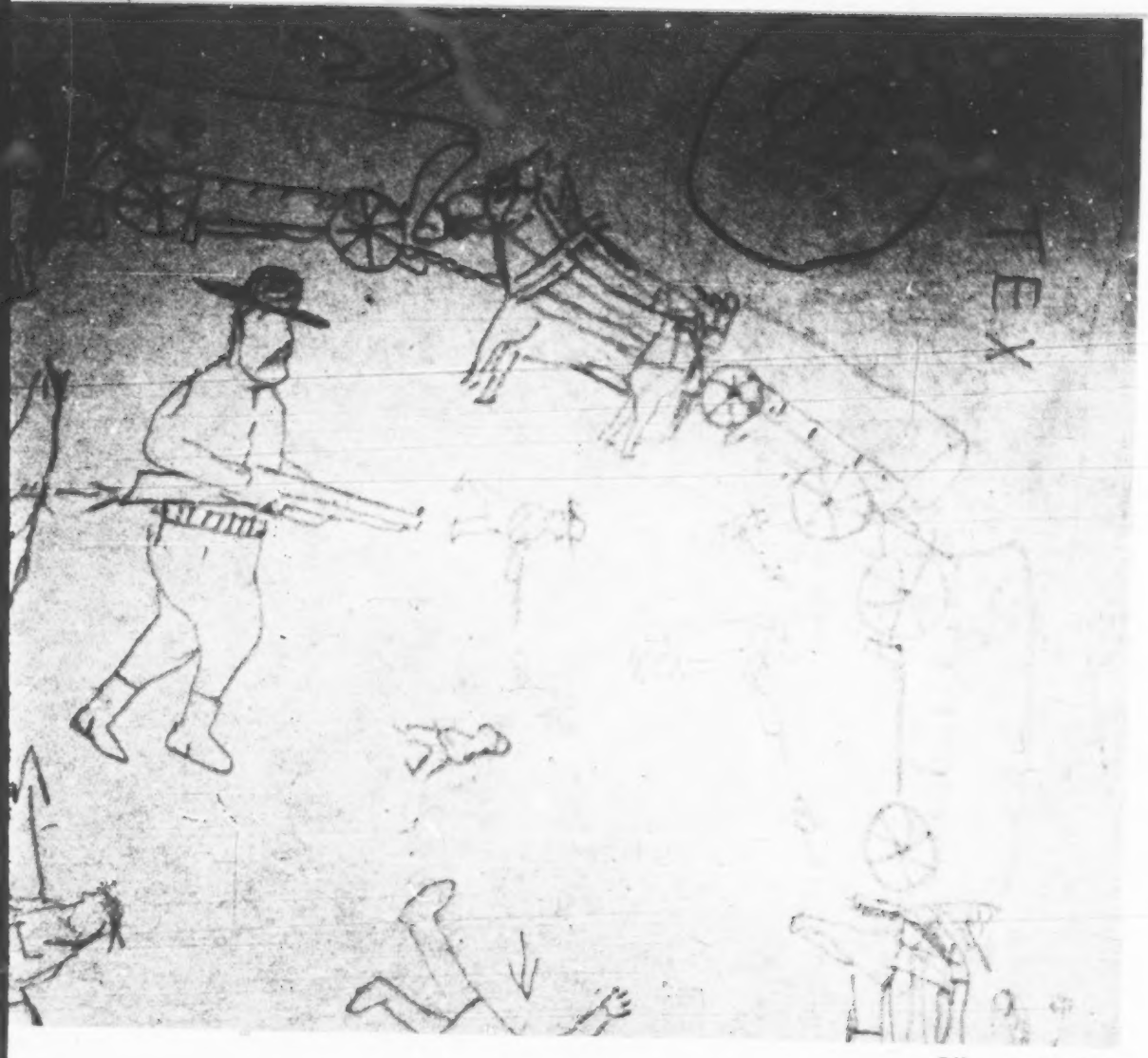

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GENERAL SHERMAN *National Archives*

GENERAL WILLIAM TECUMSEH SHERMAN

General William T. Sherman had succeeded U. S. Grant as Commanding General of the United States upon the latter's election as President. Until he narrowly missed being scalped at Salt Creek Prairie, he had followed the old policy of using troops to defend the Texas frontie but not allowing them to pursue the I dians onto the plains and destroy the resources. Now he changed the poli and ordered the pursuit and punishme of the raiders. This led to the final d struction of the Indians' power to se revenge on the Texas settlers. Whe Sherman heard that Big Tree and Sata ta had been paroled by Governor E. Davis, he sent the Governor a scorchi letter: ". . . In making the tour of yo frontier, . . . I ran the risk of my life. . . "I will not again voluntarily assume th risk in the interest of your frontier. . . believe [that] Satanta and Big Tree w have their revenge if they have not a ready had it, and that if they are to ha scalps, that yours is the first that shou be taken."

SATANTA, ORATOR OF THE PLAINS

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SATANTA, ORATOR OF THE PLAINS

Satanta was called "orator of the Plains" for his eloquence in council. At the Medicine Lodge negotiations he said: "I don't want to settle. I love to roam over the prairies. There I feel free and happy, but when I settle down I grow pale and die." Satanta was one of the most active raiders of his tribe. He was imprisoned for his part in the Salt Creek massacre. Following his parole, he was returned to prison at Huntsville, and committed suicide by throwing himself from a second floor window of the hospital. In 1963 his remains were taken from a Huntsville cemetery to Oklahoma. His old adversary, General Custer, once said: "Aside from his character for restless barbarity and activity in conducting merciless forays against our exposed frontiers, Satanta is a remarkable man—remarkable for his power of oratory, his determined warfare against the advances of civilization, and his opposition to the . . . quiet, unexciting . . . life of a reservation Indian."

SATANTA *National Anthropological Archives*

BIG TREE *Barker History Center*

BIG TREE

Big Tree was an outstanding warrior and member of many raiding parties into Texas. After his arrest over the Salt Creek incident, Big Tree kept silent. He was a model prisoner during his stay at Huntsville. After returning to the reservation, he was converted to Christianity, and was a deacon in the Rainy Mountain Baptist Church until his death in 1927. He told George Hunt, a fellow tribesman, that he never ceased to regret the many horrible things he had done as a young man on the warpath. Still, his old eyes always seemed to brighten when he talked of his youthful adventures.

SATANK

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SATANK

National Anthropological Archives

MAMAN-TI, MEDICINE MAN, WAR CHIEF, & OWL PROPHET

Maman-ti was scarcely known to the white man during his lifetime, but only Kicking Bird had greater influence among the Kiowas. Maman-ti organized and led many raids, including the Salt Creek attack—for which he let others take credit. His skillful planning and leadership virtually assured success in such endeavors. He was the greatest of the owl prophets, and reputedly had the ability to forecast the outcome of raids. He was a somewhat sinister figure who allegedly prayed Kicking Bird to death, but in so doing, forfeited his own life because he had misused his power. Maman-ti's final prophesy concerned the time of his own death. He was uncannily accurate about it.

OUTBREAK OF COMANCHES, CHEYENNES, AND KIOWAS

1874

After a hard winter in 1874, when rations were extremely scarce, Indians began raiding into Texas once more. In part, the food shortage was a result of the wanton slaughter of buffalo by the white man, a process that was speeded in 1871 when tanners discovered a means of turning the "flint" hides into usable leather. In three years, 1872-74, an estimated 3,698,730 buffalo were killed. Of that number, the Indians killed only 150,000; the rest were killed by white hunters, mostly for the hides. Addressing a joint session of the Texas Legislature, General Philip Sheridan said, "Let them kill, skin and sell until the buffalo is as it is the only way to peace and allow civilizatio By the end of that year, the had ceased to exist.

SECOND BATTLE AT ADOBE WALLS

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BUFFALO HUNTER'S CAMP

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SECOND BATTLE AT ADOBE WALLS

1874

Isatai, an ambitious young Comanche medicine man, encouraged the Indians to make a final effort to drive the white men from the hunting grounds in the Panhandle of Texas. The Great Spirit, he promised, would then bring back the buffalo and the life they loved. At sunrise on the morning of June 27, 1874, a group of perhaps 700 Comanches, Kiowas, and a few Southern Cheyennes, all led by Quanah Parker, attacked the headquarters of some 28 buffalo hunters at Adobe Walls. Isatai's prediction of victory was wrong—they were beaten off. At least 13 braves were killed—one by the famous "mile long shot" of Billy Dixon. Smarting under this defeat, the Indians spread out across the Plains. Adobe Walls was the beginning of the end.

BUFFALO HUNTER'S CAMP — *George Robertson*

QUANAH PARKER *University of Oklahoma*

QUANAH PARKER, LAST GREAT CHIEF OF THE COMANCHES
1874

Quanah was the son of Peta Nocona, a Comanche, and Cynthia Ann Parker, a white captive. He attained his greatest fame as a warrior at the second battle of Adobe Walls in 1874. The following year Quanah's band was one of the very last to surrender. After that time he led his people with great intelligence and ability in their struggle to conform to reservation life. Although Quanah had always lived far out on the plains where he had little chance for contact with white men, he seemed instinctively to know how to deal with them.

THE BATTLE AT PALO DURO CANYON
1874

Within a month of the fight at Adobe Walls, columns of troops began closing in on the Indians from five directions. One column under General Nelson Miles routed four to six hundred warriors, mostly Cheyennes, on the northeast rim of Palo Duro Canyon and devastated their camp. A month later Colonel Ranald Mackenzie, one of the most famous In-

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COL. RANALD MCKENZIE

University of Oklahoma

VICTORIO, LAST GREAT APACHE WAR CHIEF

1879

The Mescalero Apaches deeply resented the presence of the settlers, travelers, and soldiers in the Big Bend area. In 1879 the wilder elements of this band joined with the Warm Springs Apaches under the leadership of Victorio, whose tactics were a model of guerilla warfare. His band crossed the Rio Grande three times in the winter of 1879-80, leaving death and destruction behind them. Then, these Indians made two attempts to reach the Mescalero Reservation in southern New Mexico, but were fought off by United States troops in battles at Quitman Canyon and Rattlesnake Springs in far West Texas. Victorio went back to his stronghold in the Candelaria Mountains of Old Mexico. On October 14, 1880, he was picked off by a sharpshooter during a battle with Mexican volunteers under Colonel Joaquin Terrazas at Tres Castillos. In January 1881 the remnants of Victorio's band attacked a stagecoach in Quitman Canyon. Texas Rangers pursued, killed eight, and dispersed the rest. This was the last Indian fight on Texas soil.

END OF THE TRAIL?

1969

The wild, wandering days of the Texas Indian are over. Today his presence in this land is remembered in the original place names he gave to Waxahachie, Anahuac, Quitaque, Copano, Quanah, Tahoka, and other towns. Then there are the tribal names that have been applied to such places as Seminole, Comanche, Kickapoo Springs, Cherokee County, Caddo Lake, Karankaway Bay and the creeks of Bedias, Choctaw, Kiowas, Keechi, Delaware and Shawnee. Each year archeologists unearth new sites where Indians once dwelt and find new cave paintings with which to piece together the history of these early Texans. But the Indian has also left a living legacy of surprising proportions in his descendants, who contribute significantly in many fields of endeavor. In recent decades the Indian population of Texas has shown a surprising increase. In 1900 the state had only 470 persons of Indian ancestry; in 1920, 2,109; in 1940, 1,103. The 1960 Census showed a population of 5,750 of whom 4,101 were urban and 1,649 rural. It is easy to be aware of our two resident tribes, the Tiguas and Alabama-Coushattas, because they have stayed together and preserved some of their old customs. Less noticed are the thousands of Indians who, over the years, have left the reservations, secured educations, and made a place for themselves in the trades, businesses, and professions. Every major Texas city has a number of these people, many of whom have achieved notable success. It is almost forgotten that through many Texas families there runs a strong strain of Indian blood. Texans of Mexican heritage are descended from the proud peoples who created great civilizations south of the Rio Grande long before the Spaniards came. Many others are descended from Texas tribes. An outstanding example of a Texas family who have preserved and cherished their Indian heritage is the Parker clan. One branch is descended from Daniel and James W. Parker, who came to Texas in 1832; the other branch originates with the Comanche chief, Peta Nocona, whose people had been here much longer. The families became related when Cynthia Ann Parker, a captive, became the wife of Nocona. One of her sons, Quanah Parker, was the last great war chief of the Comanches. Each year the 300-member Parker clan holds a reunion, either in Oklahoma or at the site of Parker's Fort near Mexia. In appearance they run the full spectrum from pure Comanche to pure Irish. These family reunions are remarkable gatherings, filled with ceremonies, tale-telling, and exchange of family history. It is not difficult to find other individuals who proudly claim their relationship to the real first families of Texas. The Indian, like every other people who have come here through the centuries, has left his mark upon us and our land.

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W. W. Keeler, Chairman of the Board, Phillips Petroleum Company. Principal chief of the Cherokees. Born at Dalhart, Texas.

Robert Beames. Director, Field Employment Assistance Office of the Bureau of Indian Affairs at Dallas. Quarter Choctaw and descendant of Sam Houston.

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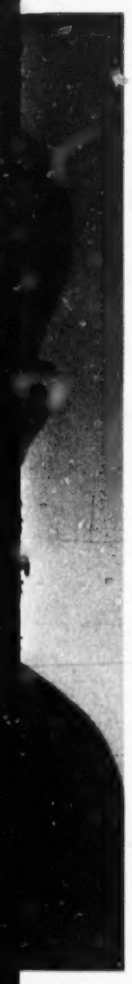

Vernon Tehauno and Forrest Kassanavoid in Comanche ceremonial costume. Tehauno is a machinist for the Murdock Machine and Engineering Company in Irving Texas. Kassanavoid is an accountant for the U.S. Post Office at Dallas.

Richard Santos. Bexar County Archivist. Historian and author. Coahuiltecan ancestry.

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